THE Chriſtian Hiſtory;

Containing Accounts of the Propagation and Revival of Religion in *Great Britain*, *America*, &c.

Saturday NOVEMBER 24. 1744. § N°. 91.

The Rev. Mr. W. TENNENT's *Account of the Revival of Religion in* Freehold, *&c. finiſhed.*

BUT the moſt by far have queſtioned all, and doubted it was a Deluſion. This I ſuppoſe is generally owing to the Remains of Corruption, which blot the Evidences of Grace in good Men, ſo that they can hardly read them: and particularly to the awful Sin of *Unbelief*; together with the prevalence of a *legal Spirit*, which preſſes them to perfect Holineſs on Pain of Death, and becauſe they cannot obtain that, they conclude they are unſanctified, and have no Right to CHRIST. I might add the *Ignorance* of *Mortification*: they ſeem to think that in the Juſtify'd Sin is kill'd in its Being, as well as governing Power; and therefore becauſe they feel their old Sins ſometimes ſtirring in them, they conclude that all is wrong: nay, altho' they hate the Doctrine of Perfection *as held by ſome*, yet becauſe they are not perfect they think they have no Grace. But however diſtreſſing it is to them to feel their Imperfections, it helps to perſwade me that they are regenerate; elſe it would not be ſo; Sin would not be their chief Burden in a general Way.

However our LORD who comforts thoſe that are caſt down, even the wonderful Counſellor teaches them, that he not only ſaves thoſe who have been Sinners before Converſion, but even ſuch as after it, find a Law in their Members warring againſt the Law of their Minds, which too too often cauſes them to do the Things they would not; and enables them to reflect upon what they have and do daily experience, and compare it with the Evidences of Grace in the *Word* of

GOD. The bleſſed GOD does likewiſe give them renewed Taſtes of his Love, even after Miſteps; and thus they are eſtabliſh'd in Faith and Hope, ſo that they have a prevailing Perſwaſion of their Intereſt in CHRIST; except it be in Times of Deſertion and Temptation, with which ſome are more exerciſed than others, for Reaſons beſt known to a ſovereign GOD.

Doubtleſs, Sir, you will deſire to know, what *Effects* this Work produces on the Minds and Manners of its Subjects? I anſwer, They are not only made to *know*, but heartily to *approve* of the *great Doctrines* of the *Goſpel*, which they were before either ignorant of or averſe to, (at leaſt ſome of them;) ſo that they do harmonize ſweetly in exalting free ſpecial and ſovereign Grace thro' the Redeemer JESUS CHRIST; being willing to glory only in the LORD, who has loved them and given himſelf for them, an Offering and a Sacrifice of a ſweet ſmelling Savour!

I cannot expreſs with what Satisfaction I have heard ſome ſpeak of the *New Covenant Method* of *Salvation*. They have ſpoken with ſuch Affection and Clearneſs, as I have thought was ſufficient to convince an *Atheiſt*, that the LORD was their Teacher. The Alteration in ſome from almoſt groſs Ignorance, to ſuch clear Goſpel Light, and in others from ſuch corrupt Principles, as the *Papiſts* and *Quakers* hold, to the believing Acknowlegement of the Truth, none but he that made the Underſtanding could effect.

They approve of the *Law* of GOD after the inward Man, as holy, juſt and good, and prize it above Gold, yea much fine Gold. They judge it their Duty as well as Priviledge to wait on GOD in *all the Ordinances* of his own Inſtitution, altho' they expect to merit nothing thereby. A *Reverence* for GOD's commanding Authority, and *Gratitude* for his Love, conſpire to incite and conſtrain them, to a willing, unfeigned, univerſal and unfainting *Obedience* to his Laws: yet they declare that in every Thing they come ſadly ſhort of what they ought to do, and bitterly bewail their Defects. But bleſſed be GOD, are not diſcouraged in their Endeavours to reach forward, if by any Means they may apprehend that for which they are apprehended of GOD: and in all Things they acknowledge that they ought to look to JESUS as the Author and finiſher of Faith, whoſe alone it is to work all good in them, and for them, to whom be Glory for ever.

They

They are not unmolested in their Way by *Enemies*, both from within and from without. Yet they profess that the *Comforts* which they receive do more then compensate all their Labour, were there no Good to be expected hereafter: and surely as the *Psalmist* observes, *In keeping* God's *Commands there is a great Reward.* But to proceed;

They have not all made alike Proficiency in the Christian Course; neither are they all equal in religious Endeavours; nor any at all Times alike lively.

They are sometimes obstructed in their religious Progress by Coldness and Deadness; but this the blessed Jesus removes at Times, by the Influence of his Holy Spirit; Then, O then their Hearts are enlarged, & they run the sweet Way of God's Commandments with Alacrity and Delight!

They *love* all such, as they have Reason to think from their Principles, Experience, and Practice are truly *godly* tho' they differ from them in Sentiment in lesser Things, and look on them to be *the Excellent of the Earth*.

They rejoice in *Zion's* Prosperity; glorifying God on that Account, and feel a Sympathy in her Sorrows.

They do prefer one another before themselves in Love; except under Temptation, which they are ready to confess and bewail when they are themselves; generally accounting that they are the meanest of the Family of God, and unworthy of the Blessing, yea the most so of any living, all Things considered.

In a Word, the sapless Formalist is become spiritual in his Conversation; the proud and haughty are made humble and affable; the wanton and vile, sober and temperate; the Swearer honours that venerable Name he was wont to prophane, and blesses instead of cursing; the Sabbath-Breaker is bro't to be a strict Observer of holy Time; the Worldling now seeks Treasures in the Heavens; the Extortioner now deals justly; and the formerly malicious forgive Injuries; the prayerless are earnest and incessant in Acts of Devotion; and the sneaking Self-seeker endevours the Advancement of God's Glory and the Salvation of immortal Souls.

Thro' God's Mercy we have been *quite free from Enthusiasm*; our People have followed *the holy Law* of God *the sure Word of Prophesy*, and not the Impulses of their own Minds. There have not been, that I know of among us, any Visions except such as are by Faith, namely clear and

affecting Views of the new and living Way to the FATHER, through his dear Son JESUS CHRIST: Nor any Revelations but what have been long ſince written in *the ſacred Volume*: Nor any Trances but ſuch as all Men now living ſhall meet with, for it is appointed for all Men once to die.

It may not be amiſs to inform you, that many who have been awakened, and ſeem'd for a Time to ſet out for *Zion*, are turned back.

Yea, of thoſe who have been eſteemed Converts, *ſome have made Shipwreck of Faith and a good Conſcience*; though Glory to GOD there have not been many ſuch; yet ſome of them who have thus awfully apoſtatiz'd, were highly eſteemed in the Church. By this our good and gracious GOD has given Check, to too high an Eſteem of our own Judgment concerning the ſpiritual States of other, (an Evil which is too common among young Converts) and awfully *warn'd all that ſtand to take Heed leaſt they fall.*

Many I have Cauſe to fear have been hardened in their Impieties, and unreaſonable Prejudices againſt vital Religion, by the Backſlidings of ſome Profeſſors. *Wo to the World, becauſe of Offences!*

But in the mean Time, bleſſed be GOD, *Wiſdom is*, and will be *juſtified of her Children.*

This *Sir*, is as particular an Account as I can at preſent give of the LORD's *Work* in *this Place.* If my LORD will accept it as a *Teſtimony* for him, it will be a greater Honour than ever I deſerved. I need your Prayers, and earneſtly deſire them: O beg of GOD, that I may be *faithful to the Death*, and *wiſe to win Souls.* I am with all due Reſpects, your's in the deareſt JESUS,

Freehold, Octo. 9th. 1744. *Wm. Tennent.*

ATTESTATION *to the preceeding Accceunt by the* Ruling-Elders *and* Deacons *of the Congregation of* Freehold.

WE the Subſcribers, Ruling Elders *and* Deacons *of the* Preſbyterian Congregation *of* FREEHOLD, *having had perfect Knowledge of the Circumſtance of this Place, ſome of us from the firſt Settling of it, and others of a long Time*; *do give our* Teſtimony *to the* Truth *in general of the above* Letter *of our Rev.* Paſtor. *May the* LORD *make the ſame, of Uſe for the carrying*

carrying on his glorious Work *begun in theſe Lands, and make the Name of the deareſt* JESUS *glorious from the riſing to the ſetting Sun.*

Freehold, *in* NEW-JERSEY, *October* 11*th.* 1744.

Walter Ker.
Robert Cumming.
David Rhe.
John Henderſon.
William Ker.
Samuel Ker.

POSTSCRIPT.

Relating to Maidenhead *&* Hopewell *in* NEW-JERSEY *&c.*

SIR,

ABOUT *four Weeks ſince*, at the Invitation of the People, and Deſire of our Preſbytery I gather'd a *Church*, and celebrated the *Lord's Supper* at a new erected Congregation in the Towns of *Maidenhead* and *Hopewell*, about *thirty Miles north-weſterly* from hence. In examining ſuch as offered themſelves to the holy Ordinance, as to their Chriſtian Experience, I was agreeably ſurprized to find ſo many on whom (in the Judgment of Charity) the bleſſed SPIRIT had wrought a ſaving Change, in this late glorious Day of Grace.

Their Account of the LORD's Dealing with them was *ſcriptural*, free from Enthuſiaſm. It was Soul-refreſhing to behold the beautiful Variety, and yet ſweet Harmony, that was in their Relations: Eſpecially, becauſe all their Exerciſes which they ſpoke of, directly tended to abaſe themſelves, and exalt the LORD; to break them off from the corrupt Root of *Adam*, and ingraft them into the ever glorious STEM of *Jeſſe*.

GOD's Method of working with them to bring them to Himſelf was much the ſame as in this Place: only that ſome of them, when under Conviction, were ſo violently exerciſed as that they cried out publickly; which Circumſtance ſome there have endeavoured to abuſe to the Diſparagement of the whole Work. The Perſon that the LORD ſaw Cauſe chiefly to uſe in this Work as his Meſſenger to the People, was his truly faithful Servant the Rev. Mr. *John Rowland*, who for his

his painful Labours and plain Dealing was counted by many as an Enemy, and treated as ſuch; ſo that at length he was forced to remove into PENNSYLVANIA. May the LORD forgive them for CHRIST's Sake.

The *Sacramental Seaſon* was bleſſed to the refreſhing of the LORD's dear People there, as well as to others of them which came from other Places. So that ſome who had been much diſtreſſed with Doubts about their State, received Soul-ſatisfying Sealings of GOD's everlaſting Love: Others were ſupported and quickned, ſo that they returned Home rejoicing and glorifying GOD. To whom, with his Son JESUS CHRIST and the HOLY SPIRIT, one GOD, be immortal Praiſes, *Amen.*

NEW-YORK, NEW-JERSEY, *and* PENNSYLVANIA.

I can freely declare that I have ſeen GOD's SPIRIT accompanying his preached Word in *many Places* belonging to *theſe three Provinces*, of NEW-YORK, NEW-JERSEY and PENNSYLVANIA; by which precious Souls have been ſubdued to himſelf: Which I apprehend is only an Earneſt of much greater Bleſſings to his Church: For he has ſaid, that he will make *the Knowledge of Himſelf ſo cover the Earth as the Waters do the Sea.* ZION ſhall yet *look forth* (out of all the Clouds of Contempt caſt on her) *as the Morning, fair as the Moon, clear as the Sun, and terrible* (to her incorrigible Enemies) *as an Army with Banners.* I doubt not but *the Light of the Goſpel-Sun ſhall yet increaſe as the Light of ſeven Days*; for the Mouth of the LORD hath ſpoken it. Even ſo come LORD JESUS, come quickly.

Grace and Peace be multiplied unto you.

Yours, as above,

WM. TENNENT.

Octo. 11th. 1744.

An

An ATTESTATION *to the late remarkable Revival of* Religion, *by an* Aſſociation *of* Miniſters *in the County of* Fairfield *in the Colony of* Connecticut.

To the Publiſher of the CHRISTIAN HISTORY.

Sir,

AS ſome of us, the aſſociated Miniſters of the Eaſtern Diſtrict of the County of *Fairfield* in CONNECTICUT, have, with ſenſible Pleaſure, read the joint Teſtimony of ſo large a Number of our Rev. Brethren, to the glorious Work of the bleſſed Spirit of Grace and Truth, in the late wonderful Revival of real Religion in the Land; ſo all of Us would now jointly, tho' briefly, declare that We look upon our ſelves, and all the Miniſters and People of GOD throughout the Land, laid under infinite Obligations for ever to admire and adore rich, free and ſovereign Grace, ſo amazingly diſplayed in viſiting a profeſſing People, in a Day of ſuch general Security, Indolence and Formality; cauſing ſo great an Awakening of all Sorts of Perſons, convincing ſo many of Sin, Righteouſneſs and Judgment, and bringing ſuch Numbers, of different Ages, hopefully to cloſe ſavingly with the dear JESUS, on the ſelf-denying Terms of the Goſpel, ſo as that it hath far exceeded even any Hopes and Expectations of ours, as well as any Thing of this Nature, We ever ſaw in our Day.

We cannot but be ſenſibly touched with Sorrow to ſee, that there are many, who (not duly diſtinguiſhing betwixt this bleſſed Work, and ſome Evils that have attended it, by the Miſ-conduct both of ſome of the Inſtruments and Subjects) ſtumble and are in Hazard of falling: As well as to find Reaſon to fear, that in ſome Places the Work itſelf is oppoſed. But it moſt of all affects our Souls with Grief, to find, that GOD has ſo awfully withdrawn the Influences of his HOLY SPIRIT from the Means of Grace. O that GOD in his infinite Mercy wou'd remove the preſent dreadful ſpiritual Judgments, that in infinite Juſtice are fallen upon us an ungrateful and gainſaying People; that in the midſt of Wrath he would remember Mercy, and yet return in Loving-kindneſs and tender Mercy, and give us a latter Harveſt more plentiful than the former; would go on to accompliſh the glorious Things

Things ſpoken of the City of our God, until he make *Jeruſalem* the Joy of the whole Earth !

To conclude, We cannot omit giving in our public Teſtimony, from our own happy Experience and Obſervation, that the frequent Interchange of miniſterial Labours has been remarkably owned and bleſſed of GOD to the hopeful Awakening of many Souls ; and could heartily wiſh that miniſterial Communion, and an hearty Reception as well as joyful Improvement of each other's miniſterial Gifts and occaſional Labours, might ſtill be encouraged and maintained amongſt Goſpel-Miniſters throughout the Land, as that which would give an hopeful Proſpect of the LORD's Return, and ſo of the Revival of Religion from its preſent ſad declining State.

Anthony Stoddard, of *Woodbury*, firſt Society.
Samuel Cook, of *Stratfield*.
John Graham, of *Woodbury*, ſecond Society.
Hezekiah Gold, of *Stratford*, firſt Society.
Jedidiah Mills, of *Ripton*, in *Stratford*.
Eliſha Kent, of *Philippi*, in the Province of NEW-YORK.
Ebenezer White, of *Danbury*.
Benajah Caſe, of *New-Fairfield*.
Joſeph Bellamy, of *Woodbury*, third Society.
David Judſon, of *Newtown*.
Reuben Judd, of *Woodbury*, fourth Society.

Dated in *Woodbury*, *Octob.* 5th. 1743.

N.B. *A* Copy *of the preceeding* Atteſtation *was ſent by the Rev.* Clerk *of the ſaid* Aſſociation *laſt Winter : But the Bearer ſaw Cauſe to leave it on the Road : And the Publiſher of this Paper accidentally hearing this Summer of ſaid* Atteſtation, *wrote to the* Clerk *for* another Copy ; *which came lately to our Hands : And this is the Reaſon of its not being publiſh'd before.*